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General Comment

The thirty-ninth meeting of the American Library Association was held in Louisville, June 21-27, and between seven hundred and eight hundred members were in attendance.

Professor H. V. Canter, of the University of Illinois, was in charge of the Latin work during the summer session at Johns Hopkins University.

Dean Walter Miller, of the Graduate School of the University of Missouri, has departed for France, where he will be engaged in Y.M.C.A. work during the war.

Professor G. B. Colburn, of the Latin department of the University of Missouri, has leave of absence for the academic year and will spend his time in New England.

Professor Paul Shorey delivered the Commencement address at the University of Colorado last June. Professor Shorey's essay entitled "The Assault on Humanism," which appeared recently in the *Atlantic Monthly*, may now be secured in book form.

Dr. Frederic A. Hall was appointed chancellor of Washington University in St. Louis last January to succeed Mr. David A. Houston, who had been on leave of absence while serving in President Wilson's cabinet as Secretary of Agriculture. Chancellor Hall was professor of Greek at Washington.

According to a recent issue of the *Phi Beta Kappa Key*, probably the oldest living graduate of an American college is Professor William Porter, who celebrated his ninety-seventh birthday on January 10, 1917. After teaching at Beloit College for fifty-nine years he retired in 1907 as emeritus professor of Latin.

Dr. John R. Crawford has been appointed librarian of the Avery Architectural Library of Columbia University. Dr. Crawford has been a member of the classical department at Columbia since 1912, and during the year 1914 he was a fellow of the American Academy at Rome. At the time of his recent appointment as librarian he was assistant professor of Roman archaeology.

Professor Arthur S. Haggett, dean of the College of Liberal Arts and professor of Greek at the University of Washington in Seattle, died June 30 after a short illness. He held his A.B. from Bowdoin College and his Ph.D. from Johns Hopkins University. Professor David Thomson, of the department of Latin, is acting dean in his stead at present.

Professor Edward Capps, of Princeton, delivered this year the lectures on the Percy Turnbull Memorial Foundation at Johns Hopkins University. He took as his general subject "Formative Influences in Greek Tragedy." After an introductory lecture he took up in order "The Primitive Theater," "Change and Experiment," "The Athenian Public," "Popular Demands," and "The Conscious Art of Tragedy." Many distinguished scholars have spoken on this foundation. Jebb's *Classical Greek Poetry* was first given in the form of lectures on this foundation, as was also Tyrrell's *Latin Poetry*. Among other scholars to deliver courses in the past were Charles Eliot Norton, Francis James Child, Charles Rockwell Lanman, and Ferdinand Brunetière.

In the *Columbia University Quarterly* for June Dr. T. Leslie Shear writes on "Archaeology as a Liberal Study." After a rapid survey of the rise of true archaeology in modern times there follows a discussion of its close relation to other branches of learning, in particular to linguistic science, epigraphy, numismatics, history, mathematics, geology, chemistry, architecture, together with some practical skill in drawing and an elementary knowledge of surveying and engineering.

In the same issue of the *Columbia University Quarterly* Professor Nelson Glenn McCrea writes on "Horatian Criticism of Life." Bearing in mind Milton's description of a good book as "the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life," we may at first feel saddened that the world has seemingly made so little use of the accumulated wisdom and experience of preceding generations. So much is discovered only to be lost again, and so many needless errors continue among us. Can it be that after all is said and done literature has very little influence upon human action? Does Milton, "the great poet of civil and religious liberty," exert influence in the world today or is he merely a name? What about Horace? According to Professor McCrea, all these early masters are still able to throw much light upon the difficult question of human conduct. Demosthenes and Tacitus long ago recognized the fact, still unheeded by the world, that morality of national conduct should not differ from that of individuals. Then, passing more particularly to Horace and confessing his belief in the abiding power of literature that has stood the test of time and of the critics, he insists that no attempt is made by Horace to work out a consistent scheme of philosophy.

The poet "discusses rather than argues with his readers." He was an independent thinker whom no school could hold permanently, following now Aristippus, now the teachings of Homer, and now the lowly Ofellus, making no attempt to thrust his beliefs upon others and granting them the same right to work out a system for themselves. Horace himself was always open to conviction, and herein he displayed an interesting trait of character and one that is essentially modern. "Under the guidance of the modern scientific spirit we are learning slowly, very slowly, to distrust the universal validity of our personal beliefs and disbeliefs, however broadly these may be based upon observation and reasoned analysis." It is so difficult to get at the real definition of truth. "It is in fact increasingly probable, and in the opinion of many already quite certain, that there is no one ordering of life that is best for all men." As yet there is no ground for assuming the possibility of standardizing personality. We must be willing to concede to others the right to be different from ourselves "without loss of esteem." This is the Horatian lesson that the world must yet learn if we are to avoid such terrible sufferings as those into which we are now plunged.

Among the events of the year of outstanding importance to humanists must be placed the Conference on Classical Studies held at Princeton University on June 2. In view of the recent noisy demonstrations on the part of certain would-be reformers of education this meeting takes on a special significance and value. It was called for the purpose of showing the worth of humanistic training for after-life, and the evidence presented was of unimpeachable trustworthiness as coming from men in such widely varying fields and professions, no witnesses being called from among the classical teachers themselves. A very good account of this conference will be found in the *Princeton Alumni Weekly* for June 6, and in the present number of *Classical Journal* (Editorial). In addition to the speakers announced on the program (see Editorial) there were statements from ex-Presidents Roosevelt and Taft, President Wilson, Secretary of State Robert Lansing, ex-Senator Elihu Root, "and from more than one hundred others, the authors including some ten names well known in public life, some twenty from educational circles, including many college presidents; twelve business men; ten lawyers; nine physicians; ten engineers; sixteen other scientists; nine historians, economists, etc.; nine leading newspaper men, and about twenty masters of the finer arts." A goodly company this, and who will gainsay it? Dr. Walter M. Adriance, of the department of economics and statistics at Princeton, corroborated the serious indictment brought against Dr. Flexner's use of statistics by Mr. W. V. McDuffee, quoted in the *Classical Journal* last April. All the addresses have been gathered into book form and edited by Dean Andrew Fleming West from the Princeton University Press.

The address delivered at the Princeton meeting by Senator Lodge and entitled "The General Value of Classical Studies," itself a classic, is destined to take high rank in the history of classical studies in this country. Confessing that little new can now be said on the subject of classical education and quoting Terence's line "Nullum est iam dictum, quod non dictum sit prius," yet exclaiming with Aelius Donatus "Pereant qui ante nos nostra dixerunt," Senator Lodge feels no hesitation in reiterating and repeating things oft urged before. In his own defense he might well have quoted the words of the witty writer who has truly said:

Though often thought and oft expressed,
'Tis his at last who says it best,

and might justly have laid claim to no small originality in his treatment of a familiar topic. He passes in brief review the period of the Renaissance when the discovery of the long-lost classical literature meant so much for intellectual freedom, coming, as it did, at a time when the world was overwhelmed with ignorance, suffering, and disease. Gratitude was natural and far from sentimental. "In the literature of Greece and Rome, thus disclosed anew to the world, was preserved the noblest poetry, lyric, epic, and dramatic, which the imagination of man had brought forth—unrivalled then, never surpassed since." The world was again placed in possession of models of biography and history, philosophy and metaphysics. "Then, too, in this literature of the past were uncovered the foundations of the very science which would now consign the classics to oblivion." Men learned anew from the example of Rome that filth was not necessary for holiness, that personal cleanliness was conducive to health, and that self-torture was not a prerequisite for future happiness. Thus Greek and Latin together with mathematics came to occupy the dominant place in education which they held far down into the nineteenth century. It cannot justly be said that science was hampered by classical training, for in the wake of the classical revival followed the great age of discovery, and many great names in science date from the time immediately succeeding. The term "liberal education" is justified because whatever may be the defects of classical education "it has always instilled into all those subjected to it a respect for knowledge and learning in any form and in any direction, possessing a liberalizing influence which seems at times sadly lacking in purely scientific or technical training." Yet, in spite of this liberal attitude of classical studies, they were attacked as being narrow, and a strong and largely successful attempt has been made to overthrow them. The attitude toward the classics has been extremely hostile and in many quarters Greek has all but disappeared. In college, science, economics, and in a restricted degree modern languages have been substituted. This leads up to the very important question as to what is education. Its chief purpose is to give use and control of the mind so that it can be applied to any subject, "and especially to a subject which it is a duty and not a pleasure to

master and understand." With this end attained one can turn to any subject and learn it so far as one's natural powers permit. The old system gave this control of the mind, and the college graduate went forth with a good knowledge of a few things and not with a useless smattering of many things. Senator Lodge, recalling his own early training received in the schools of fifty years ago, fails to see that the younger generations about him have developed in any better degree. He thinks that the present world-crisis is largely the result of modern scientific education which is so largely detached from the spirit. The common charge brought against the classics is that they make no preparation for after-life, by which is meant that they do not assist in the making of money. But the higher education looks beyond this and has as its end the development of the intellectual faculties. Those who have moved the world have not been men whose time and energy were devoted to the making of money. The charge that the classics are neither necessary nor useful in after-life is altogether too vague. Such training is of inestimable value in the learned professions of medicine, law, the ministry, and in science itself. It is often said that the average man has no need for all this. But the same arguments would apply to other subjects as well. Some insist that the classics should be wholly replaced by the modern languages. The importance of modern languages is not to be ignored, but it is not necessary nor desirable to displace classics to learn them. The ability to speak two or three modern languages "is not incompatible with ignorance or illiteracy." Then, too, there is the old familiar assertion that one can acquire acquaintance with the literature from translations. In the literature of mere knowledge the loss is not of such importance, but the beauties of poetry will be impaired. The cases usually cited to prove the contrary are not to the point. Thus in the English translation of the Bible we have in reality a newly created work. It is just as profitable for the average boy to study Virgil as to be instructed in the technicalities of science. The point is rightly made that it is not the higher science that these objectors usually have in mind, but merely vocational training. Milton is cited as an example of a fine classical scholar who fully appreciated the value of real science. Under the old curriculum boys at an impressionable age became familiar with the great deeds of antiquity and the heroic characters of literature, and lessons of patriotism were imparted to them. In conclusion, Senator Lodge insists that after all there must be imagination. The great treasures of the imagination are literature, and this is stored in books. Education that takes no account of literature is not education. If literature and art are a part of education, the great classical models cannot be excluded.